Numb. 47.

Heraclitus Ridens:

AT

A Dialogue between Jeſt and Earneſt, concerning the Times.

Tueſday, December the 20th. 1681.

Jeſt. TO that ſecond Narrative of the late *Proceedings againſt the Earl of* Shaftſbury *at the Old Baily*, which *Dick Implement* threatens us withal, though I never ſaw or heard of the *Contents* of it, yet I ſay,——

Earn. Hold there, you are a pleaſant Fellow indeed, that will pretend to animadvert upon a Book before you have ſeen or heard what's in it.

Jeſt. Indeed I and you and every man might have ſeen it before now, had not the receiving of numerous Viſits, Congratulations and *Baiſe-mains* been the cauſe why it was ſo long in *making*. But yet as I was ſaying——

Earn. That's pleaſanter ſtill; Prethee don't run your ſelf out of breath. Will you talk of *making* Narratives and Hiſtories of matter of Fact; but you mean, I ſuppoſe, *tranſcribing*; and poſſibly the moſt gifted Short-hand-men may ſometimes be ſomewhat awkward at the other ſort of Writing; after the ſame manner as a man may make his Mark, though he cannot write his Name at length.

Jeſt. I tell you, Mr. *Earneſt*, as pert as you are upon me, I'le ſtand by my word of its being *made*.

Earn. Indeed, Sir *Tho. More*'s *Eutopia* was *made*, the Lord *Verulam*'s New *Atlantis* was almoſt *made*, and the Account of the Iſle of *Pines* was altogether *made*, (for theſe were all Fictions) but certainly you'l not pretend to defend the propriety of the phraſe of *making* a real Hiſtory.

Jeſt. Let the *Propriety* of it ſhift for it ſelf; but I'le undertake in this inſtance for the *Truth* of it; and to juſtifie what I ſay, though you know my humour too well to imagine I ſhould pretend to a Gift of Propheſie, yet I'le engage without ſeeing a word in the Book, to tell you the ſeveral Heads wherein it differs from that juſt Narrative lately publiſhed by His Majeſties ſpecial Command.

Earn. Whoſe Majeſty do you mean? poſſibly that which is coming out may be printed at *Warſaw* by his Majeſty of *Poland*'s ſpecial Command: there are in Chriſtendom more Kings than one.

Jeſt. Yes, there are ſo in Chriſtendom, but I hope there are not in *Kent* or *Dorſetſhire* either.

Earn. Come; don't talk at this wild rate; the World is captious, and may be apt to ſay that you reflect upon ſome Perſon of great Quality.

Jeſt. I mean no harm, and care not: but to go on with my Teſt of being a good gueſſer. I'le venture three good Wagers, that I hit right in ſo many particulars.

Earn. You are a hardy man, I find; begin.

Jeſt. Firſt then, not to meddle with any Perſon of great Quality; I tell you, that there will be in that Book a Perſon of ſmall Quantity placed ſo advantageouſly in the Microſcope, that he will make himſelf appear a Patriot of our Countrey and Religion, in as vaſt a proportion beyond what he really is, as when Mr. *Hook*'s Louſe was magnified to the bigneſs of a large Sea-Crab.

Earn. This is all blind and Metaphor. Pray ſpeak to me in plain blunt Engliſh.

Jeſt. Well then, I mean that one who has been ſome-body in all the late changes of Government, yet (as though he were poſſeſt of the Mannour of *Scrivelsby*) ſhall be ſet out Cap-a-pee, as the King's Champion; and that though it be queſtionable whether he were ever of any Religion, he ſhall yet be repreſented like an *Atlas* ſtooping under the weight of the *Proteſtant Cauſe*.

Earn. Methinks a little old, uncertain, quaking, ſtooping Gentleman ſhould make but a ſorry Champion in any Cauſe; but ſome are able men of their hands and others as able of their heads; and the Devil himſelf may be made white, if you permit him to write his own Hiſtory; therefore if I miſtake you not, I dare go your halves in this firſt Point. Proceed.

Jeſt. Secondly, that the Kings Judges ſhall be obliquely glanc'd upon, or if it be a more proper way of phraſing, *ſquinted at*, as over-zealous in perſecuting the innocent.

Earn. Do you mean the late Kings Judges, the Traytors, or the loyal valiant Gentlemen that are in Commiſſion under his preſent Majeſty?

Jeſt. How gravely you look Mr. *Earneſt*, and yet what odd Queſtions you ask? Does not the drift of my Diſcourſe plainly direct you to the Judges I mean?

Earn. I underſtand you now, and will go halves with you again.

Jeſt. Well, to ſee what ſelf-Preſervatives Nature has beſtow'd upon ſome Animals; as for the purpoſe, the moſt *unfortunate* Cat does for the moſt

moſt part fall *gently*, and light upon its feet; and, as mankind is merciful, I believe that a ſquint-ey'd Baſilisk might upon an Indictment eſcape a Grand Inqueſt, becauſe it would be uncertain which way the Creature look'd.

Earn. Pſhaw, moderate your Tongue, it will be dangerous to keep you Company, if you talk at this rate; our laſt Diſcourſe was heard as far as *Berwick* upon *Tweed*, and then well may any body in the next Room over-hear us, and ſo I may be indicted for Miſpriſion of *Scand. Mag.* or ſomething or other. If you will be grave and wiſe, go on.

Jeſt. I have ſaid nothing that I am afraid to own, and if you think it not ſafe to converſe with me, I'le form my Thoughts into a Treatiſe inſtead of Dialoguing; but if you'l hear me out, I ſay, Thirdly, that the Credit of the King's Witneſſes is to be *leſſen'd*; and whatever Countrey-men they be, they are all to be run down by being huddled up under one general name of *Iriſh Evidence*.

Earn. And none of them they'l ſay, are to be believed. But what ſafety or indeed intereſt can there be in decrying the veracity of one whole potent Kingdom at once?

Jeſt. As to the Safety, *Tegue* be my Friend, ſay I; but for the Intereſt of it, 'tis plain, that the greateſt Criminal is hereby rid of an indefinite number of Witneſſes, and as far as the Faction by that means can alienate the affections of the Subjects of that ancient Kingdom, ſo far forth they contribute what in them lies to pull off one of the Kings three Crowns, and then they have but two left to tug for.

Earn. Your number of *Wagers* is up, though I cant tell who is to hold ſtakes; and becauſe you conclude with tugging for Crowns, pray——

Jeſt. Hold, I have *Fourthly* in my head, which ſhall out, and 'tis this; That a certain ſet of Gentlemen ſhall be highly extoll'd for a ſtrange act of Juſtice; and really there have been in the World men, I will not ſay of very large Conſciences, nor will I ſay of very little Conſciences; but I will ſay of Conſciences of an extraordinary ſize one way or other.

Earn. Well, Now I hope I may ſpeak without interruption; you were ſpeaking of tugging for Crowns, pray have you read the Aſſociation?

Jeſt. No, but they tell me it was contrived for the *uniting* of Proteſtants, ſo far as *liſting* is *uniting*.

Earn. Well, I'le ſhew it you then, look here, 'tis among thoſe ſheets which contain that account of *the proceedings* t'other day at the *Old Baily* againſt the *E.* of *S.* which has been publiſhed by Authority—— Turn a little further 'tis in the fifteenth page as I take it.

Jeſt. O here it begins, *WE THE KNIGHTS* —— Papiſts and *their adherents and abbettors*—*Helliſh Plot, Arbitrary Power and Popery* —— *Crafty Popiſh Councils* —— *Mercenary Forces* —— *Parliaments unreaſonably prorogued and diſſolved* —— *Religion, Laws, Eſtates and Liberty* —— *perſuaded in our Conſciences* *True Proteſtants* —— *Laws, Liberties* and *Properties*. Again, Hey day! here is all the Wheedles of forty one raked into one heap —— *In the form enſuing*; But I am nauſeated with theſe factious *Crambe*'s, prethee relieve me with a few honeſt Queries.

Earn. That I will.

Qu. 1. Whether he who receives the Sacrament meerly to put himſelf into a legal capacity to ſerve a Faction, receives it as a *Viaticum* to God or the Devil? and whether a certain Bookiſh-man that lives in the *Poultrey* be not as able as any man to reſolve this Caſe of Conſcience?

2. Whether thoſe perſons have not the ſame deſign againſt the Church, who under pretence of Conformity diſturb the State, as the ſo famous Proteſtant Lawyer had upon the Clergy, when he run ſmelling after a Whore under the name and in the habit of a Dean?

3. Whether he who ſhould very unaccountably and unſeaſonably put my L. Mayor in mind, that one daily Petition of Proteſtants is, *Lead us not into temptation*, may not have been at that time ſtrongly aſſailed by the Devil of Sedition? and whether his ſenſe might not be paraphraſed, *Beware how you provoke us.*

4. Whether thoſe men have not limber Conſciences, who can conform to the Rites of the Church from S. *Thomas* day to *Twelfth*-day, and yet be *Diſſenters* all the year after?

ADVERTISEMENT.

TWO *Books lately publiſhed, viz.* Parnaſſus *and* Hippocrene, *or the Effigies of a Haſty-Pudding; (being an Anſwer to a Poem entituled* Abſalom *and* Achitophel; *) a Work uſeful for Families, eſpecially againſt Chriſtmas, preſerving Pies to admiration, in Folio, ſold by* Dick Implement.

Treaſon tried and cleared, *or* Conqueſt over Conſcience; *as it has been acted by the* Bromighams *and applauded by the Whigs. In Folio, ſold by the Book-ſellers,*

London, Printed for *B. Tooke.* 1681.